The PULPIT

A Periodical of Contemporary Preaching

SEPTEMBER 1949

Our Faithless Life

By ERNEST CADMAN COLWELL

Ideas versus Atoms

By NORMAN E. NYGAARD

The Man Who Disturbed People

By CHARLES F. JACOBS

The Liberating Truth

By GEORGE MILES GIBSON

Jesus Is Lord

By SAMUEL D. PRESS

A Real Every Member Canvass

By W. H. MINTON

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Charles Clayton Morrison, *Editor*

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In the October Issue

All Things Are Yours, a sermon of startling inspiration by HERMAN F. REISSIG, International Relations Secretary for the Congregational Christian Churches, will extend your horizon and widen your world.

Living All Your Life bristles with vital ideas, pointed illustrations, and a series of greatly needed boosts into the more abundant life. The preacher is FRANK B. FAGERBURG, pastor of the First Baptist Church in Los Angeles.

God's Family Meal contains an illustration which every reader of The Pulpit will be using before the end of the year. The preacher, IRA W. LANGSTON, pastor of the Park Avenue Christian Church in New York, asks us to rethink our observance of World Communion Sunday because, says he, "This is the 19th time that several hundred millions of men and women have held a joint communion service and there have been no spectacular results!"

The Protestant Reformation is a ringing call to arms in behalf of religious liberty. The word *religious* is underlined and the real meaning of Protestantism is clarified. This sermon was preached by BENJAMIN F. HOLME, pastor of the Westlawn Methodist Church in Detroit, Mich.

With One Sound of the Heart is another timely sermon for the month of October which, as the preacher, HOWARD CONN of Plymouth Congregational Church, Minneapolis, Minn., reminds us, marks not only the tenth anniversary of World Communion Sunday but also the 400th anniversary of the Book of Common Prayer from which he gets the title for his sermon. Mr. Conn suggests how there can be real Christian unity today.

WHO'S WHO IN THIS ISSUE

ERNEST CADMAN COLWELL, president of the University of Chicago since 1945, for several years was Associate Professor of New Testament in the Divinity School of the University of Chicago, and then Dean of the Divinity School. He is the author of numerous books and poems.

NORMAN E. NYGAARD is pastor of the Presbyterian Church in Lisbon, Ohio. Previously he held pastorates in Boulder, Colo., Des Moines, Iowa, Los Angeles, California, and Steubenville, Ohio. His book, *Strength for Service to God and Country,* was widely used during the recent war.

CHARLES F. JACOBS is pastor of the First Congregational Church in Waterloo, Iowa.

GEORGE MILES GIBSON, for several years pastor of the Hyde Park Baptist Church in Chicago, is now head of the Department of Homiletics in McCormick Theological Seminary.

SAMUEL D. PRESS was ordained by the Evangelical and Reformed Church in 1896, held several pastorates in Texas, served as professor of theology in the University of Halle and President of Eden Theological Seminary until 1941.

MURRAY A. FIGG is pastor of the Kenmore Methodist Church in Akron, Ohio.

W. H. MINTON is treasurer of the First Presbyterian Church in Middletown, Ohio.

JULIUS FISCHBACH is pastor of the First Baptist Church, Lansing, Michigan.

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THE PULPIT

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THE EDITOR'S PAGE

The Event of the Month

PLAINLY, the cardinal went too far. He hurt his own cause when, to his vicious characterization of Congressman Barden as an "apostle of bigotry," he undertook to browbeat Eleanor Roosevelt for expressing views "unworthy of an American mother." No doubt he learned from his fellow hierarchs that he had gone too far. A way of retreat had to be found. So he issued another statement. But before releasing it, he asked the lady for her approval. She, political minded, and desiring to extricate herself from the cardinal's category of "anti-Catholic," hastily approved the new statement of his eminence, as "clarifying and fair." But it was not clarifying, and it was not honest. It was confusing and deliberately misleading. "We are not asking for general support of religious schools," said the cardinal, but only for a share of tax funds appropriated to public schools for "auxiliary services"—transportation, textbooks, health examination, etc. It is, of course, true that this is what the Roman church is asking for *now*—that is, in the legislation now before Congress. But Cardinal Spellman is one of the signers of a document issued by the hierarchy last November in which the demand is made that parochial schools shall be regarded as public schools and supported with tax money. In that document the hierarchy, including Cardinal Spellman, condemned the principle of separation of church and state as a mere "shibboleth" and declared its intention to secure the reversal of a Supreme Court decision based upon this constitutional principle. Had Mrs. Roosevelt been familiar with this document she would have detected the contradiction between the cardinal's two statements and would not have fallen so easily into his conciliatory trap.

The Cardinal and the Lady

The Book of the Month

THE PILGRIMAGE OF WESTERN MAN. *By Stringfellow Barr. Harcourt, Brace and Company, $4.00.*

HERE is a luminous account of the course of Western civilization from the beginning of the 16th century to our own time. It grips the reader irresistibly. The author does not pretend to give an exhaustive or encyclopedic history of the period. Rather, he selects the crucial events which both display and determine the direction in which history was moving. These peak events are visible markers along the road from static feudalism through the industrial revolution to modern times. The outstanding feature of the medieval period was, of course, the pervasive and powerful influence of the Roman church which provided a bond of unity for culture and civilization. Dr. Barr holds that the gradual loosening of this unifying bond of religion was the chief factor in the breakup of Christendom. The institutions and vocations of society were thus allowed to become autonomous. And, particularly, the way was opened for the emergence of the modern nation-state with its vast pretensions to absolute sovereignty. He sets the history of these centuries in the perspective of this development of national sovereignties which by their inherent nature breed wars. He sees a world government as the only solution of the present predicament of mankind. Readers will sense an undue romanticism in Dr. Barr's picture of medieval society, and an uncritical friendliness toward Roman Catholicism, as well as an unappreciative neutrality toward Protestantism. But such observations are marginal and do not affect the substance of his interpretation.

A Thought for the Month

THE comfortable optimism of yesterday has passed away. Fear for the future has weakened the confidence of faith. Mankind is confused and baffled. "Our earthly rulers falter; our people drift and die." I have no pet scheme to set the world right or to save it from hopelessness. But I find myself clinging as never before to one supreme fact which somehow will not be dislodged. It is the fact of Christ. What hope I have is anchored in him. I cannot get away from him or push him away from me. Like the author of the book of Hebrews, I do not yet see all the forces of this world put into the control of man; and if I looked only at man's failures I could imagine myself driven to pessimism. But I see something else. I see Jesus. I am sure that I do not understand his full significance. But I am sure that he has something to give the world which even his most devoted disciples have not yet perceived. He keeps coming back to me. He haunts all my thoughts. He lays his hand so gently, but withal so sternly, upon me that I am held back from despair. So,

The Anchor of Our Hope

"While the sea of doubt
Is raging wildly round me,"

I open my heart to his presence. A world in which he lives cannot be a doomed world—that thought takes hold of me.

Charles Clayton Morrison

Our Faithless Life

By ERNEST CADMAN COLWELL

WE LISTEN unmoved to the gospel record of Jesus' attack on the scribes and the Pharisees. We all know that the Pharisees were bad characters and that the Pharisees are the prototypes of the modern clergymen. And we are not clergymen! We forget that the scribes, who are included in the condemnation, are the forerunners of university students, university graduates, and university professors. Pride in the title of "professor" is one of the items specifically attacked by Jesus. Thus when Jesus says to his followers, "Do everything that the scribes and Pharisees tell you to, but don't do what they do because they talk and they don't act," he is in effect saying: "Heed the admonitions of the clergy and the learned professions but do not live as they live because they profess but they do not practice."

We are a faithless people. We know the nature of righteousness but we are not devoted to its pursuit.

The righteous life demands the devotion of the individual to a good greater than his own whim—something that transcends even the good of his particular occupation or profession, however noble that profession may be and however exalted the occupation.

RELIGION NOT A TOOL

A religious faith makes a righteous life a possibility. This is not true in the sense that a belief is a tool with which one fabricates a commitment; nor is it a charm or a talisman by means of which one controls external powers. Faith is not a mail order supply house that will deliver at the door the solutions to moral problems, whether personal or social. On the contrary, religious faith *is* commitment. It is not the means to commitment but the thing itself. The individual who has a religious faith has organized his life around the great good or the deity in which he believes.

A religious faith which is simply acceptance of dogmas either sinks to the level of magic or fails to produce religious living or moral behavior. In non-university circles this type of faith is often magic. In effect, the believer says to God: "O Lord, I believe in the virgin birth, the Trinity, the biblical miracles, therefore I have an option on your services and I would like your help tomorrow morning at 11:30 in the business deal which I am undertaking."

But on the university campus, faith is often barrenly intellectual. Thus it is possible for the university man to defend logically the church's philosophy, including a dogma of the essential nature of the church, and yet to refuse to become a member of the church. His faith is an intellectual faith and not a religious faith. In all high religions, and notably in Christianity, the possession of a religious faith means also that the believer is possessed. A supreme devotion masters him. He is compelled to weave out of the stuff of his profession garments for everyday living. It is not alone that he must act upon specific items of belief, but that his very life becomes oriented to this belief and is organized around it.

Religious faith solves the problem of achieving a righteous and significant life. Faith does not solve this problem in any mysterious way—nor does the believer leave his inquiring intelligence in a parking lot outside the citadel of his faith. He constantly criticizes his faith and rebuilds his fortress accordingly.

How can we explain the faithless life of university people?

'THE FAITH OF OUR FATHERS'

Many of us have rejected a religious faith because we have known it only in ugly, narrow, fanatical and anti-intellectual forms. Somewhere in our schooling the faith of our fathers and of their pastors and priests has become so repulsive to us, in the form in which they presented it, that we have rejected the substance with the form.

Many college and university graduates tenderly nurse the bruises which they received from the unintelligent devout as much as a score of years ago. If anyone speaks to them of religion, they point proudly to these ancient scars as justification for their current faithlessness.

This attitude is not rational, as can be seen by applying it to education. Experience with an ignorant, prejudiced grade school teacher does not justify us in banishing education from our lives. The university graduate who was given superficial, wasteful, narrow education in grammar school or high school might feel justified in repudiating all education because of the imperfections of the forms in which he first met it. But this we intellectuals refuse to do. We do not turn against education or even against colleges and universities because of our disillusionment with elementary and secondary education.

We should be equally fair in our treatment of religion. Until we have explored its meaning as interpreted by the great minds among the believers, we are not justified in rejecting it. Representative government is something more than the Un-American Activities Committee; and religious faith is more than the emotional screams of the avaricious evangelist.

FEAR A DOMINANT MOOD

Again, others of us have rejected a religious faith because of fear. A sophistication, based upon analysis

and criticism, is the dominant mood of many college and university groups. This mood does not encourage the achievement of a personal faith. On the contrary, it intimidates the "would-be" believer. To believe in God, to be devoted to the good, does not harmonize easily with the garments of academic respectability. Primitive people, queer people, ignorant people are religious. Few of us have the courage to associate ourselves with these people by achieving a personal religious faith. We prefer the superficial life of faithlessness to the ridicule of the intellectuals.

The result of this superficiality is the prevalent attitude of agnosticism and dilettantism in matters moral and religious. Unfortunately, morals and religion cannot be treated lightly. They are not materials to be held delicately between the tips of our fingers as ladies hold sandwiches at afternoon teas.

If we are to achieve a faith, we shall need courage. Trained as we are in sensitivity to the judgment of our colleagues, we do not easily achieve courage. It is hard for me to say whether courage produces faith or faith produces courage. The story of St. Augustine suggests that he was intellectually convinced of the rationality of the Christian faith for some time before he performed the act of courageous will that made him a Christian. A courageous faith is the only effective equipment for human living. For all of our talk about security, no one can rope and tie the future for us. But a faithful courage or a courageous faith can make us its master.

ROOTLESS CHRISTMAS TREES

Conrad Aiken proclaimed the need for courage in these lines, entitled "The Going Forth":

Not in slowness, not in carefulness, not in the knowledge
Of the loved and familiar thing, the faring
By the known path to what is known,
Nor in the cherishing of what the hand has loved and held;
No!
. . . . .
It is in that bravery, in that voluntary decision
To walk forward into the darkness without vision,
To shape and know it violently, handle it
With hands unready but brave—in that always,
And every minute, and everywhere, and all our lives,
Daring of the dark chasm, which, despite the sunlight,
And despite the flowers and the love and the grass,
And despite the bird song and the youth song,
Lies just outside the heart; into this
Let us never cease to step gladly with terror;

But if the role of faith for personal righteousness and social achievement is as important as the believers claim, how can all these good citizens, these learned people, live without it? How is the religious and moral indifference of the university student and graduate maintained? It is maintained as the green needles are maintained on the Christmas tree. The needles are held in place on the Christmas tree by means of nourishment which it received before it was cut loose from its roots. No one of us naively assumes that the Christmas tree will last long in its green finery.

We university people are rootless Christmas trees. The nourishment that makes our achievement possible came from roots in our personal past and in our institutional past. Our virtues are hand-me-downs. We are living on inherited vitalities. Our parents' faith and the faith of the founders of our schools and universities stored up the nourishment which we are now rapidly exhausting. To change the figure, we live like barnacles upon eternity and the source upon which we draw is the faith of the minority who are still a saving remnant within the academic world. Or in a truer sense, we live upon the faith of the general public that still believes that we as individuals and as a society are devoted to the good. They naively assume that the learned man must live a life of wisdom outside the classroom, that the professor of ethics must be moral. They believe that we *are* leading lives committed to their good. And by their faith we are supported.

We cannot argue that the public makes unreasonable demands upon us. Surely the wise man should live wisely; the student of truth should be truthful; the professor of culture should be cultured.

PROFESSIONAL DEVOTION

But as a final defense against moral and religious faith, we use our common confidence in the significance of our profession. Since we hold our own work in high esteem, the work itself—we are persuaded—will save us and make it unnecessary for us to have any virtues other than professional virtues or any faith beyond our faith in our work. We are the first to ridicule this when we find it in the business man. There we call it Philistinism, Babbitry, or even Fascism. But we are unable to recognize its deadly nature in our own case. We plead not guilty to this indictment. There is a difference in kind, we say, between occupations. We professors, we claim, are devoted to the truth. This is not true. We are devoted to honest methods in our work. This is something much less than devotion to the truth. We are devoted to the pursuit of knowledge and we express this devotion in the ways most designed to advance our professional careers. We are not devoted to the truth as individuals, as people, as personalities. Our devotion—limited as it is—is entirely a professional or occupational devotion.

But it takes some amateur virtue to save the individual. Something a man does out of hours must be consistent with the quality of the work by which he makes his living.

A STERILE FAITH

The Christmas tree bears no fruit. The faithless people are sterile. They were begotten out of a faith that had vitality. They abandoned that faith because its formulation was archaic, although they still wear the threadbare remnants of their moral habits. But they are unable to beget moral or religious children. They beget professionally competent offspring, as non-moral as the paramecium and as religiously illiterate as the newest sect in southern California. The threat which this presents is that the religious faith and moral habits of the next generation of our people will be determined

by those who have no culture and no wisdom. If university people are to fulfill their obligation to the next generation, they must pursue morality and religion and achieve a religious and moral faith.

The interest of university people in religion and the virtues must go beyond exhibiting them as pieces of armor are exhibited in a museum. It is not enough to analyze the breastplate of righteousness or to assay the metal in the shield of faith or to lecture on the social background of the sword of the spirit; we must put the armor on, and—having done everything we can in an evil day—stand!

Ideas versus Atoms

By NORMAN E. NYGAARD

These that have turned the world upside down . . . Acts 17:6.

THE STATEMENT of the leaders of a mob in the far eastern city of Thessalonica (now Salonika), when it was visited by Paul and Silas, that "these that have turned the world upside down are come hither also" was a strange tribute to a hated and despised idea and to the men who espoused it.

Those Thessalonican burghers recognized the tremendous dynamic of those men with a message at the same time that they opposed them for proclaiming their gospel. Unconsciously they paid tribute to the explosive power of the teachings of Jesus and the remarkable accomplishments of those who were imbued with his spirit.

Today, in the middle half of the most remarkable century since the beginning of time, we sigh nostalgically for those days when ideas had such terrific force and power. Most of us are convinced that ideas no longer possess potency. The strength of the twentieth century is in things. An airplane moves faster than the speed of sound, faster almost than sight. A small particle of matter, held lightly in suspension but ready to be released and transformed into terrific energy, is dropped from the clouds and a city bursts into a billion fragments, its particles mushrooming high into the air. Tremendous machines, like Frankensteins, have turned the world upside down. Ideas have moved out. Things have moved in.

OUR 'PRACTICAL' EDUCATION

The study of ideas has been pushed aside into a few moldy classrooms. The great colleges around the universities of today are built to study things, and the stresses and strains incidental to their interworking. Courses of study in aerodynamics, television, radar, mining, engineering, animal husbandry, industrial management and the like have replaced the study of ideas. To be sure, we acknowledge patronizingly that the professors of philosophy, ethics, literature, history and the other humanities are usually interesting and quaint old chaps! They can even get students if they lower the standards of their courses far enough, and if students need to sandwich in a few extra hours or must attend classes at odd hours. If these teachers get the reputation for giving straight A's or B's and intersperse their teachings of the ancients with a sufficient number of modern jokes, some young people will patronizingly elect their courses. Old Prof. Jones is *such* a card!

Yet so realistic are they that even as the bright young elect such courses they realize that they aren't practical, that they don't count in the long run. They're just the meringue on the pie, the filler between the main pictures at a movie house.

Ideas don't count! Things do! How terribly, tragically wrong we are!

As I speak now I am not thinking of religious faith at all, although the ideas which I am about to mention have around them an aura of religion. And let me remind you at the outset, you practical, twentieth-century Americans, that that which you fear most today is an idea. You are afraid of an idea that was espoused in the beginning by a rather inoffensive and seedy-looking German professor, a man named Karl Marx. You are afraid of the idea which is called Communism.

COMMUNISM A DYNAMIC IDEA

You should certainly realize by this time that it is a great idea. Whether the idea is good or bad, ethically, sociologically or economically, it is still great. Any idea which can command the allegiance of hundreds of millions of people is a notable idea whether you are prepared to accept it or not. Yes, it is an overwhelming idea.

Do you have another idea strong enough to withstand it?

To be sure, it is not the only great idea or concept of our time. Another idea was born about twenty-five years ago, an idea which was in a peculiar sense embodied in a single man. The world plunged into a terrible war because of that idea, because the people of the country in which that man lived had long before lost the only idea which could have withstood the nazi concept. True, there were in Germany little islands of opposition to the idea. There were a few brave spirits who clung so tenaciously to the older idea that

they could not be persuaded by either prison camp or death to drop it, but the great majority swung over to the idea of stateism, to the idea that the state only was important, that individuals were of no value whatsoever except as they contributed to the state, and that their state alone was destined to survive.

These two, Communism and nazism, were dynamic ideas.

WHAT OF AMERICA?

In America, of course, we still pay lip-service to an idea, the idea of a Kingdom of God with its corollary ideas of freedom, brotherhood, good will, benevolent love and fellowship; but this idea and its accompanying ideas do not command our thought, attention and allegiance in the way that the Marxian and Hitler ideas occupied and still occupy the minds and hearts of Russians and Germans and millions of their satellites. We are so much more interested in things—in motorcars, television sets, air-conditioning units, electric refrigerators and garbage disposal units—that we have little time for the tremendous Idea which Jesus of Nazareth left as his heritage to the world.

But here and there in America today we do find a few men and women who are awakening to the power of that idea. Just a short time ago I read of a group of business and professional men who had been gripped by it. They are people like the rest of us who come from the rank and file of mankind. They are not ministers, not professionally religious people at all. (Perhaps one reason why we have forsaken the Kingdom Idea is because we have hedged it about with so many professional trappings that we have lost it.) These people live in Oklahoma City. Glenn Clark and a few of his friends had visited the city and had dropped the suggestion that even a small group of sincere people could pray for and actually create a new world, a world wherein love and understanding would be regnant. These people began meeting together for prayer and meditation, taking time out each day of their busy lives for this fellowship with the Eternal; and they planned to spend twenty-four hours in prayer on the Day of Pentecost. And why did they intend to meet for prayer? Because, they said, naively and simply, they wanted to change the world!

We laugh at that, of course. But they didn't laugh at it in Thessalonica. They were afraid of it then. They were fearful of its earth-shaking potentialities. It was the Big Idea of that day, the overwhelming, tremendous Idea. And somehow it has appealed to this earnest group of people in Oklahoma who would be described ordinarily as "hard-headed." It appeals to them as the only idea which can save mankind today.

BOMBS AND IDEAS

And, mind you, whether you believe in that idea or not, you are afraid of other ideas, afraid that your world is going to be changed by them. For, as we have reminded you earlier, in the past quarter-century the world has been literally turned upside down by ideas.

Atom bombs won't kill those ideas or blot them out. Faster-than-sound planes won't destroy the idea of Marxism. Tons of incendiaries, fleets of submarines, tens of thousands of B-36s flying overhead and blotting out the sun, won't make an appreciable dent in its power. One thing only do the exponents of the Marx idea fear. They fear the latent power in the great Idea, the Idea embodied in the gospel of Jesus Christ.

Perhaps now you are ready to say: "Give us this idea. We, too, would like to come to grips with it." But that isn't enough. You must be ready to make tremendous sacrifices for the idea. You must give yourselves to it wholesouledly. The Communists give themselves over completely to their cause. We have looked at them with ill-concealed contempt as we have read the testimony at their various trials, but we must admit that they are possessed of a driving force and a rugged determination.

They have something, you see. Here are people who have been willing to risk everything for a cause. Their ethics may be wholly wrong. Their judgment may be especially bad. But they have yielded themselves to a cause in which they believe. Who are we, then, to cast the stones of contempt at them? Have we ever shown half the zeal for the cause of Christ in which we profess to believe?

These Oklahoma business men, to be sure, have manifested a zeal like that of Communists and have possessed a burning conviction. Will they, then, be able to accomplish anything? It remains to be seen.

'IF THEY BELIEVE'

They will accomplish something tremendous if two things happen to them. They will be well on their way to their objective, I am firmly convinced: first, if they really believe that they can reach it; second, if they put it absolutely first in their lives. They must believe. That is self-evident. If they have doubts their doubts will trip them up, as doubts tripped up Peter when he essayed to walk on the water of the Lake of Galilee. He believed when he started out—and he walked. But when his faith wavered he began to sink.

There is that delightful story told about the dear little old lady in Edinburgh whose dominie had preached on the text: "If ye have faith as a grain of mustard seed, ye can say unto yon mountain, Be ye removed, and cast into the midst of the sea, and it shall be done."

She resolved one night that she would put that text to the test. She gazed out of her window and said to towering Calton Hill, "Be ye removed."

The next morning she looked out of the window, and there stood Calton Hill, unchanged, immovable.

"Ah," she remarked, "I knew it couldn't be done."

Our faith is like that. With our lips we say, "Be ye removed." Our minds and hearts say, "I know it can't be done."

THE POWER OF PENTECOST

Pentecost occurred in the early Christian church because men were saying, "Christ *has* been raised from the dead; and for all time and for all mankind this great fact has changed things. He has removed mountains. Through faith in him we can move mountains also."

With them it was not a matter of merely two or three gathered together for prayer with like faith and common purpose. A vast multitude was "all together with one accord in one place." But two or three can do it if they believe. If they believe, they can take the Jesus idea and translate it into action.

A beer-hall putsch brought together like-minded evil men to establish an evil idea. One of them confidently expected that that evil idea and the evil state set up around it would endure for a thousand years. They were together, in one place, with one accord, motivated by a single purpose. And they with their *evil* idea turned the world upside down. How much more could men of good will, if they would, possessing a burning passion for a noble idea, turn the world topsy-turvy!

PUTTING THE KINGDOM LAST

The great difficulty we face in working with an idea is that we have never learned to put ideas first. We put things first. "All these things" take precedence over the Kingdom in our thinking. "These things" were more important to Judas, too, than was the Kingdom. He and the Master were thinking at cross purposes. Judas was not essentially a bad man. When he decided to follow Jesus and dedicate his life to the purposes that Jesus had in mind he was wholly sincere. I don't believe that Jesus would have invited him to join his band of disciples otherwise.

But Judas couldn't concentrate on the Kingdom of Heaven. His thoughts were centered on a kingdom here on earth. To be sure, he had in mind a kingdom in which God would rule but Jesus would have an earthly throne, all the trappings of royalty, and a territory extensive enough to yield a fair amount of taxes which Judas, as secretary of the treasury, would have under his jurisdiction.

When Judas discovered that the Kingdom which Jesus had in mind was an idea and not a concrete actuality he salvaged what he could from the wreck of his ambition by selling Jesus for thirty pieces of silver. Lest we condemn him for the traitor that he was let us remember that we, too, are constantly selling Jesus for thirty pieces—or more—of our current media of exchange.

We pay lip service to the idea of the Kingdom. It's really a splendid concept. People ought to live by the Golden Rule. People should learn to love one another. It would be truly wonderful if God really did rule on earth and if people lived by his principles and commandments. Unfortunately, other people don't live in that way, and therefore, we can't. We'd like to do away with armies and navies, but other people are not ready to do so. What folly to suggest that we should! A man would like to run his business according to Christian principles, but his competitors do not. Hence it would be impossible for him to apply them to his own profession. It's a vicious circle. We believe in these things, yes, but . . .

THE FRUIT OF FEAR

A steel plant official, who is also a Presbyterian elder, said to me one day: "I hate the idea of atomic bombs, but we've got them. Russia hasn't found the way to make them yet. They haven't the money necessary for experimentation. They haven't the machinery to build the plant needed for the development of the bomb. But sooner or later they'll hit upon it. Certainly, as soon as they are able to make bombs they'll drop them on American cities. We can straighten out this old world today if we'll just take ten of the best bombs we've ever made and drop them on ten cities in Europe."

"Ten Russian cities?" I asked.

"No. Just about three Russian cities," he replied. "I'd say the ten largest cities on the European continent, for as soon as we had dropped bombs on Moscow the dirty Russians would invade France and Italy. No, you'd have to drop them on Rome and Paris and Vienna, and other cities on the continent too."

Of course, his attitude was motivated by fear. He feared a *thing,* a bomb in the hands of Russia. But what he really was most afraid of was the earthshaking idea of Communism. Even if we should use atom bombs we couldn't destroy that idea. It has taken some terrific blows for years. The idea went underground in Europe, as a matter of fact, for several generations before it emerged in Russia just prior to the conclusion of World War I. It is underground in America and in practically all of the democracies today.

No, this steel man's puny little atom bombs are not going to do away with the idea. Only one thing will—a greater, more compelling idea, *The Idea.*

The idea has gripped these Oklahoma business and professional men, you see; they believe it now. They can't accept it as secondary to anything. They have placed it first. They have given it the pre-eminence which it must assume in their lives if that in which they believe is to be brought to pass.

WHAT IS AHEAD?

The world is going to be turned upside down. That is evident. Dynamic forces are at work. These forces are world-shaking. They can be world-shattering. The dynamic of the gospel will shake but it will not destroy. It may clear away the rubble but only to build. The dynamic of the atom bomb will destroy and blight.

Put your trust in the bomb if you will. You will see yourself destroyed as the blind Samson destroyed the temple at Gaza and himself perished in the cataclysm. You will turn the world upside down but in the process you will be torn limb from limb. Put your trust in and commit yourself to the earth-moving idea of the gospel of Jesus Christ, and if you have sufficient faith and if you give yourself unreservedly to it you will at last see "a new heaven and a new earth wherein dwelleth righteousness."

THE MAIN enterprise of the world for splendor, for extent, is the upbuilding of a man.

R. W. EMERSON.

EVERY CHRISTIAN must himself be the holy land where Christ is born and where he dwells.

HENRY SLOANE COFFIN.

The Man Who Disturbed People

By CHARLES F. JACOBS

He stirs up the people. Luke 23:5.

FOR twenty placid and undisturbed years the Reverend Robin Cowles Foote had ministered to aristocratic St. Albans parish in Jericho, Kansas. Paul I. Wellman tells the story of this amiable but recreant preacher in his novel, *The Chain.*

As the story opens, the urgency of spring is past, and Jericho (a fictitious city of seventy-five thousand souls) is blanketed with the soft glow of an early summer sun. Jutting into the skyline of the city is the spireless tower of St. Albans. To a stranger in Jericho on this particular day, it might have appeared that, as Browning suggested, "God's in his heaven and all's right with the world." Not so to the members of St. Albans, for the master harpist had smitten a sad and bitter note. Through the sanctuary windows the voice of the bishop of the diocese could be heard, reading out the words of one of the appointed psalms for the burial of the dead. The Reverend Robin Cowles Foote had joined "the choir invisible."

For twenty years the members of the parish and a host of acquaintances had doffed their hats to the little minister who had comforted many and disturbed none. His sobriquet, "Little Robbie," was a mirror, reflecting the character of the man; it smacked equally of patronage and affection. The bishop, not unmindful of this man's virtues, was nonetheless haunted by the dreadful suspicion that "Little Robbie" had been a traitor to his Lord. "He had," says Mr. Wellman, "lived twenty placid, undisturbed, and undisturbing years in Jericho."

Loose the guards of your imagination and behold what a contrast "Little Robbie" was to the Master whose name he bore. As Swinburne put it:

> For tender minds
> He served up half a Christ.

It was never said of Jesus that he lived undisturbed and undisturbingly. He was the great disturber of men, an irritant in any comfortable gathering. The lovers of ease considered him a troublemaker. They wanted to be told how good they were; he told them how bad they were. They wanted a life of ease; he offered them the cross. Feared and hated by the political and religious hierarchies, finally crucified by the people who loved comfort, he nevertheless remains to this day the most disturbing and fecund personality in human experience. Surely, if we are to avoid the atomic night that lies menacingly on the horizon, we must reckon with this man who set men at variance, who brought a sword and not peace.

What was there about Jesus that troubled folk?

I

In the first place, the quality of his life made sinners uncomfortable. Like the brilliance of the sun, showing up the dirt on the windowpane, the transcendent life of the Galilean carpenter revealed the imperfections of men. To those impregnated with hatred, slaves to greed and prejudice, his life was a stern rebuke. St. Luke tells us that after Simon Peter had become intimately acquainted with his Master, he "fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord." There is nothing unusual about Peter's response to the amazing goodness incarnate in Jesus' life. Even today, when we evaluate our lives by the life of Christ, our first response is protest, a feeling of utter unworthiness.

Wherever Jesus went he shocked folk with the refulgent beauty of his spirit. A rich youth, heir of comfort and privilege, was so profoundly disquieted by the incomparable attractiveness of the Galilean that he cried out: "Good teacher, what must I do to inherit eternal life?" Zacchaeus, rich and powerful, surrounded by every possible comfort, could not brook the picture of himself that he saw mirrored in the calm eyes across the table from him. The beauty of the Master's life shocked him into taking those steps that led to his salvation. The strange beauty of Jesus' life has always disturbed his followers. It makes you think of Iago's appraisal of Cassio:

> He hath a daily beauty in his life
> That makes me ugly.

II

In the second place, Jesus disturbed people with his ideas. He was not only good but also wise. He did not hesitate to criticize the revered practices of his people; to put new content into old forms. "You have heard that it was said to men of old, but I say to you." In this uncompromising manner he laid an ax to the root of many a cherished institution. Yet he was no iconoclast; he never went out of his way to criticize hallowed customs for the sake of a thrill. He had not come to destroy but to fulfill.

The leader who stirs us up and makes us think, who jars us out of our ruts, usually does not elicit our good will. We prefer to be left to the old ways of doing and thinking; it is painful to break camp and set forth on new intellectual pilgrimages. William James once surmised that the best thinkers of the race never developed more than one-tenth of the great forebrain. It was not

surprising, therefore, that the people should have reacted unfavorably to the declaration, "The sabbath was made for man, not man for the sabbath." That was a startling idea with devastating consequences for the established religious order.

H. G. Wells, one of the most gifted men of his generation, selected what he considered the six greatest men in history. Wells himself was not a professing Christian. His method was that of any objective historian. He applied to the great characters one test: What ideas and ideals did these men leave behind them to grow in the minds of men? By this reckoning Jesus of Nazareth headed the list. It was no ordinary carpenter that made this unforgetable impact upon history, but a religious genius with the capacity for powerful and original thought.

The essential and enduring value of the individual has proved to be the newest and most upsetting idea which Jesus enunciated. All pre-Christian people had their slaves and considered the disparity of class and caste to be an unalterable law of creation. As this idea of man's inherent worth has taken root in the thinking of men, it has eventuated in the revolutionary dreams of patriots and reformers. It has been the motivating power behind man's long struggle for democracy and the right to govern himself. Jesus spoke the words "that set men on their feet," powerful, revolutionary words. Think it not strange that the common people heard him gladly. Armored with his new conception of their inherent worth, the early Christians stood unflinchingly before all adversaries.

III

In the third place, Jesus disturbed his contemporaries with his ethical considerations. He was totally unimpressed by the superficial folk who prayed in public to be heard of men. He knew that an evanescent piety, expressing itself in ritual and form, lacked the power to make people over. Deeds, not words, was the real measurement of the worth of a man's religion. "Not everyone who says to me, Lord, Lord, shall enter the kingdom of heaven, but he who does the will of my Father." He annoyed the churchmen with his request that they take religion out of the synagogue and relate it to the market place. He saw beneath the vainglory of outward show to the motives that actuate men's conduct.

Moreover, this youthful teacher uttered such strange things. "Love your enemies and pray for those who persecute you." "If a man ask you to go with him one mile, go with him two." "If anyone strikes you on the right cheek, turn to him the other also; and if anyone would take away your coat, let him have your cloak as well." What kind of nonsense was this! Could a devout Jew love his Roman master! And whoever heard of anyone loving his enemy! To be perfectly honest, as we face up to these stringent demands of our Lord, he is even yet a disquieting figure. For we, too, find it difficult to love our enemies, to go the second mile, or, when rebuffed by an ungrateful hand, turn the other cheek. Sometimes we conclude that Jesus is all right so long as we keep him imprisoned in lovely ritual and majestic creed, but we are afraid to let him loose in the rough and tumble experiences of our work-a-day world.

It has been said that "the business of religion is to comfort the afflicted and to afflict the comfortable." Jesus, when we give ourselves up to him, both disturbs and comforts us. If we will commit ourselves to his leadership, we will often be uncomfortable and sometimes repulsed. He will take us to the cities and show us what happens to people under the intolerable system of racial segregation. He will make us sensitive to the hurt and misery of the black man who is turned aside from hotel and church because of the color of his skin. He will show us the poverty and crime of the slums, We, in our imaginations, will go with him to the bombed out cities and see the blighted lives, the faces of children too weak to live, too strong to die. He will cause us to challenge our blind faith in militarism. He will upset comfortable churchmen with the laboring man's charge that Protestantism has become the refuge of the privileged. With him we will sit in judgment upon our profligacy, our universal drunkenness, our never ending attempt to get something for nothing. Yes, if we yield our lives to Christ, he will make us ill at ease by his moral and ethical demands.

IV

But we have not told the whole story when we have said that Jesus disturbed people with the quality of his life, his original and constructive thought, and his ethical demands. The most disturbing thing about the Galilean was his attitude toward the cross. Then, as now, people were searching for a life of ease; he offered a cross. He put it pointedly: "If any man would come after me, let him take up his cross." The current notion that one can be a Christian and go through this world undisturbed has no support in the teachings of our Lord.

Jesus never admitted anyone into his fellowship without first informing him of the cost of discipleship. He minced no words. His way of life was a great and perilous adventure. To friends who asked for special privilege, he said: "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the baptism with which I am baptized?" An enthusiastic admirer exclaimed, "I will follow you wherever you go." Like a flash came the rebuke: "Foxes have holes, and birds of the air have nests; but the Son of Man has nowhere to lay his head." Another well-wisher pledged his services, with the proviso that he be allowed to go and bury his father. To him Jesus spoke sharply: "Leave the dead to bury their own dead; but as for you, go and proclaim the kingdom of God." Still another declared: "I will follow you, Lord; but let me first say farewell to those at my home." Jesus reproved him, saying: "No one who puts his hand to the plow and looks back is fit for the kingdom of God."

We are mistaken if we believe that the good life can be had on our own terms. There are no short cuts to the Kingdom of God. Golgotha is an unalterable part

of creation. The grain has to be broken and the fruit crushed in order that we may eat and drink. Birth is always accompanied by dying. It is forever true—"The way of the cross leads home." It is not an easy way, but it is *the way* by which men overcome the world.

So we take our leave of Jesus, a strange and paradoxical character, who both disturbed and comforted people. He remains a disturbing presence in our contemporary culture, chiding us for our complacency in the presence of the giant agony of the world, offending us with his ethical demands, repelling us with the cross. Truly, the way that leads to life is narrow and straight. But in the end, the man who stirs us up becomes the world's Savior.

Across the centuries his voice sounds: "Come unto me all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light." Whatever our lack of knowledge we know that these words of John Richard Moreland are true:

The hands of Christ
Are very frail,
For they were broken
By a nail.

But only they reach
Heaven at last
Whom these frail, broken
Hands hold fast.

The Liberating Truth

By GEORGE MILES GIBSON

If ye continue in my word, then ye are my disciples indeed; And ye shall know the truth, and the truth shall make you free. John 8:31-32.

THIS TEXT seems at first glance literally to breathe the air of our modern age. What words have been more often resorted to as the symbols of this period of enlightenment than these words of Jesus: Truth and Freedom?

To a modern man Truth suggests the whole vast enterprise of scientific investigation and its application to the problems of life. For him, truth is something arrived at at the end of a well-defined learning process. Its results are without limit. No area of the world life, no far-lying frontier of the universe, is beyond its scope. It sets the direction and the limits of man's task on this planet. Knowledge is the main business of man; and the prospect is that once all the facts are in all mystery will be dispelled. Man by his reasoning powers may extract from the universe its last secret and thus make truth his means of mastery.

To a modern man Freedom conjures up the whole struggle of the past centuries against external controls. For him freedom is something to be secured against political and ecclesiastical domination. He defines his liberty as something opposed to necessity and discipline; he imagines that everything else depends upon his being free to think and to do exactly what he desires. Viewing the tragedy of these times, he assumes the cause to have been that man has had too little freedom. Dreaming of a world of political cooperation and ethical refinements, he believes it will be realized if only human nature is made free to develop according to its genius.

This is no caricature of the popular beliefs of our age concerning truth and freedom. The controlling thought of our time has held to be a narrow naturalism and this-worldly humanism which recognize only one method of arriving at truth and only one kind of freedom. The one method of finding truth is the scientific; the one kind of freedom is freedom of the natural man from external restraints. The thesis of a recent commencement speaker, that science is about to set the world free and that religion had better conform, is quite typical of professional educational thought today. And even some standard dictionaries of religion and ethics define truth and freedom in scientific and political terms exclusively.

II

All this is a tragic misconception of these great words which really opened up a new chapter in the ministry of Jesus. For here he was specifically rejecting popular pressure to assume leadership in a movement of political reform. His popularity with the masses had rested on the vain hope that he would lead them to liberty from Rome. The opposition of the Pharisees was based on the same misapprehension. The masses wanted their liberty while the Pharisees, enjoying a privileged place in the empire, did not. But both assumed that the liberty Jesus spoke of was freedom from external restraints. They could not understand any other kind.

But Jesus was speaking of another kind, freedom from sin, or slavery to the self. How like the men of our modern era were these of the first century who parried that amazing offer by saying: "We were never in bondage to any man." But Jesus knew the difference between liberties and the difference between truths. He saw beneath the disturbed social surface of things into the heart of the problem which was the heart of man. The only freedom worth talking about was freedom

from sin, for this is the ground of every other liberty. The thing man needs more than anything else in the world is release from slavery to self. This is the great transgression, the original falling away from God. All sins in the catalogue are but expressions of the drive inside of man to assert his ego against God and against his brother. Jesus understood this terrible bondage and knew the helplessness of man to save himself from it. But he offers emancipation to those who, in faith, become his disciples and abide in his word.

III

Here, then, is a key to truth, to the liberating truth in Christ. This "abiding in his word" is far removed from the curious examination of the facts of life which we know as the scientific method. In the richer meaning of knowledge we must say that all truth depends upon something more than research, and that one who limits himself to that narrow method never reaches the full truth even about the facts of nature. Curiosity for truth must turn to yearning; the quest is more than an exercise of mind; it is a wooing by the heart, a commitment of the whole soul to the object of affection.

As this is true of knowledge about things, it also holds for knowledge of other people. No objective description exhausts the mysterious meaning of personality. We never really know a person by his photograph, his biography, his letters of introduction or the epitaph on his tombstone. We know those whom we love. Subject and object, so long as they are kept separate, cannot comprehend one another. The "I-Thou" relationship must dissolve into a "We" realization. And so it is with every other kind of knowledge. The clear, cold, matter-of-fact effort must always confess its shortcomings. We know nothing that we do not love. Jesus means all this at least by his phrase, "abide in my word." The disciple is one devoted to the word of life. He loves the truth he sees in Christ, not impersonal facts but the very word of God made flesh; not little separate truths but the spirit of truth itself, the single and undivided creative power of the universe by which all things were made and without which nothing was made that was made. The disciple commits himself to this even in advance of understanding where it may lead him. This truth is neither theory nor syllogism. It is God himself as he is seen in Christ. The very uniqueness of Christian faith rests on this. Other teachers may speak of the principles of life or of the attributes of God; Christ alone presents the fact of himself, saying, I am the Truth, and thus equates the very God of truth with his own person. We believe this or we disbelieve it. Believing, we love him who first loved us, and through love we come to know his will, and through his will are we made free. Disbelieving, we give rein to pride of mind and lose even the semblance of the freedoms we so frantically contend for. We may see God's truth in Christ, yield ourselves to it in love, abide in it, allow it to dwell in us richly; or we may reject it. What we cannot do is to filch from it scraps and patches of fact and hope to press them into the service of liberty on our own terms.

IV

What has become of man in trying to create a brave new world by pressing scientific discovery into the service of political democracy? What has become of his vaunted science undedicated to anything higher than its material objects and unmindful of its own spiritual sources? Where is political democracy in this age of Caesarism? The significant books of today are almost all confessions of the cataclysm of our culture. In titles like these we see the tragic result of seeking truth and freedom apart from the requirements of God: *The Decline of the West, Reflections on the End of an Era, The Crisis of Our Age, The Plight of Freedom, The Shaking of the Foundations, Modern Man is Obsolete, The Predicament of Man, The Abolition of Man, The Annihilation of Man, The End of All Men, The End of our Time, The End of an Age, Can Christianity Save Civilization?* This is what modern man has come to through pinning his faith on science and democracy without God and Christ. As Paul Scherer writes: "We find freedom when we find God; we lose it when we lose him."

Jesus is not recruiting men for a direct-action program for the Four Freedoms; he is trying hard, and will keep on trying even to the cross, to lead them to God; beyond a fear of God into a love of him; beyond mere belief into faithful adoration. And they will abide in his word and become his disciples, and they will know the truth, and the truth shall make them free.

Christian liberty, then, is not an end in itself; it is a derivative of Christian truth. In this it is somewhat like happiness which, if sought for its own sake, always eludes the seeker, but which comes as the unsought reward of those who live for God and others. When we make liberty our first aim, then go hunting for the kind of religion that will serve it, we are going at it wrong end to. Christ's disciples are not so concerned with freedom as they are with their duty to do his will, yet, being granted liberty from bondage to self, they extend all other liberties through the world.

V

The pragmatic tendency of these times falls into that error of putting things wrong end to. It is a commonplace saying now that people are not concerned with whether a thing is true, but whether it is relevant. This word relevance is near to being worked to death in the modern vocabulary. It fits the practical mood of modern man, a mood which Spengler properly described as belonging to the period of the final congealing of civilizations before they harden in death. The prevailing philosophies of Rome assumed this pragmatic pose, their main question about any belief being, not whether it was true, but whether it was useful to the state. Modern man, far from seeing himself as a product of a falling culture, thinks himself the more advanced in demanding practical applications and answers. Even of the gospel of Christ and his teachings, the pragmatic man says: "Yes, it is true enough, but it will not work." "True, I admit, but we are not yet

ready for it." "Quite true, but it hasn't anything to do with me." But these are all lies, and it is truth, not lies, that will make us free. Jesus did not seem to be at all concerned with the immediate outcome of truth in practical terms. He rejected leadership in a movement of political rebellion; but he knew that all needed social goods would follow if only men loved truth enough to cleave to it even when it seemed impractical. This business of demanding that truth prove itself at every step by its relevancy to something we want, turns out to be moral compromise rather than intellectual superiority.

But the results do come; they came in history. It is by no accident that science and democracy emerged only within a Christian culture, and that a magnificent panorama of successive social reforms has come in the wake of dynamic Christian evangelism. The fruits follow where the spirit is right. So Christ and his truth are relevant to life, though not in ways we had supposed. So long as our primary concern is with the fruits of Christian experience we will forfeit the experience and the fruits together. Once we come to love Christ, to experience the primary liberty which is freedom from the sin of self, the appropriate fruits will ripen in time.

VI

Our trouble has been that we were too much interested in freedom *of* the self instead of freedom *from* the self. This urge for personal and group liberties from external restraints and inner disciplines has shown itself in a wave of revolts and reforms across our century; freedom of women, of youth; academic liberty; freedom of the pulpit and the press; and the revolt of the masses. These are all freedoms which should be granted as a matter of course by any enlightened society; the trouble comes when they are sought selfishly, as though they carried no corresponding duties. So these liberties, and the Four Freedoms, have promised more than they have performed in general social gains. In fact, those we have most exalted have turned again to mock us.

Jesus says nothing about freedom *of* the self, but the whole gospel is concerned with freedom *from* the self. If, as a whole culture, we have disregarded his word, we cannot avoid the results of our indifference. We are free to choose; we are not free to sidestep the consequences of our choice. So he promises no sudden turning from the ways our feet have bent. He knows the difference between the things that decay and the things that endure, and wastes no scrap of the divine energy trying to save and restore that with which God is through. Christ, too, lived in a dying culture, a breaking civilization, but was not of it. Now as then, old things pass away and new things come. Now as then, the divine word reminds us of that which is eternal in us which transcends the falling culture and brings a new dynamic to that which is to come. They are his disciples who adore the very spirit of all truth; they are free; they are the salt, the light and the leaven of a new order shaped not by the hands of men but by the Father's will.

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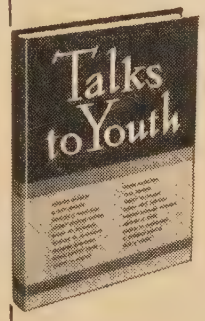

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Jesus Is Lord

By SAMUEL D. PRESS

Romans 14:7-9. I Corinthians 12:3.

THE EARLIEST Christian Credo is found in the New Testament. It consists of only two words in the original: *Kurios Jesous,* of three words in our language: Jesus is Lord.

It came from the lips of the first Christians as the spontaneous, joyous outburst of a new-born faith. Not as the studied result of human reflection upon the things which happened among them but in a shout of triumph the first Christian believers proclaimed to the world of their day the good news: we have the heavenly King. We have him whose coming the prophets promised centuries ago, him whose reign of righteousness and peace on earth the psalmists glorified in advance. Presently it was heard from the lips of Christians in the capital city of Imperial Rome: *Regem habemus!* Despite the dungeon, fire and sword the great news kept spreading, on and on, gaining allegiance to the Galilean Christ in ever swelling numbers, conquering the citadels of sin and evil in one grand division of the globe after another.

Several months before this world-transforming experience of the jubilant members of the first Easter fellowship Jesus had intimated to his disciples the great secret he harbored in his soul: his divine, messianic commission and his personal relationship to the Father. He exclaimed: Blessed are the eyes which see what you see! For I tell you that many prophets and kings desired to see what you see, and did not see it, and to hear what you hear, and did not hear it.

THE WORLD'S NEW BIRTHDAY

Now, at the empty tomb, on the morning of his resurrection, which marks the birthday of the new world, when the risen, living Christ met them first in the garden, and then in place after place, until he had come to see them all, they understood the great truth that Jesus of Nazareth, their Master, bore in himself. Triumphantly Peter announced it to Jerusalem on the Day of Pentecost: "Let all the house of Israel therefore know assuredly that God has made him both Lord and Christ, this Jesus whom you crucified."

These precious names—Jesus, the Christ, our Lord—are heaven-born words in all the languages of man. No others can thrill the human heart, or affirm as warmly as they do, the deepest and strongest, universal convictions the Christian consciousness harbors. Indeed, this compendious confession, "Jesus is Lord," embodies the whole Christian message. It tells in consummate form the precious story of the *Magnalia Dei,* the marvelous deeds of God for man's salvation. It confirms the victory accomplished by the crucified and risen Christ, whose reign as Lord and King of the universe will bring to an end the ages-long cruel rule of the power of evil, will break forever the tyranny of death, the iron ring around the existence of man, the sinner.

The outreach of this Credo embraces time and eternity. By the authority of our Lord, who has been given all power in heaven and on earth, and in his Name as our Savior, the ambassadors of his gospel proclaim to all men the forgiveness of sin by the grace of the open door of repentance and by the gift of the Holy Spirit, granting the assurance of membership in the eternal Church of God, which is the assembly of the firstborn in heaven.

NOT A WORD OF MAN

The content of this Credo was not conceived by the mind of man. Mere reason cannot as much as perceive it. No one can say, "Jesus is Lord," except by the Holy Spirit. Speaking of his calling as an apostle of Jesus Christ, Paul says: "As against the wisdom of this age or of the rulers of this age, who are doomed to pass away, we impart a secret and hidden wisdom of God, which God decreed before the ages for our glorification." "None of the rulers of this age understood this, for if they had, they would not have crucified the Lord of glory." But, as it is written, "What no eye has seen, nor ear heard, nor the heart of man conceived, what God has prepared for those who love him," God has revealed to us through the Spirit. The gospel we proclaim from our pulpits and teach in our seminaries is not a word of man, but the Word of God.

The fundamental truth this Credo of the early Christians enshrines was given expression by human lips for the first time at Caesarea Philippi. There, in response to a direct question of their Master, Peter, as the spokesman for the most intimate followers of Jesus, confessed, "You are the Christ, the Son of the living God!" So tremendous an event was the revelation contained in Peter's confession, so thrilling was it to Calvary-bound Jesus that he exultingly declared, What has happened in this moment is the rock-foundation of the Christian church, which, defying the gates of Hades, will outlast the ages.

The Father had revealed his Son in Peter, in John, in James, as later in Paul before the gates of Damascus, and centuries later in Luther as he ascended on his knees the scala Petri in Rome. It was not, said Jesus, human intelligence that enabled the disciple to grasp what he confessed, to recognize simultaneously by an act of loyal commitment with his whole heart the great truth his Master bore in himself, the miracle embodied in this humblest of men.

NO MEMORIZED CREED

Peter's confession was not the result of indoctrination. That is something this great Teacher, come from God, did not practice. It is never the recital of a memorized creed that stirs the depths of our soul. Peter spoke under the constraint of the freedom of conscience anchored in the eternal Word of truth and gained in the following of Jesus, the Christ. Thus Luther made his defense before the Diet of Worms, closing with the memorable words: "God help me! I can do no other!" Thus Paul exemplified it when, standing as a prisoner in chains before King Agrippa, testifying with utter fearlessness that Jesus was the Christ, he declared: "Wherefore, O King Agrippa, I was not disobedient to the heavenly vision."

Spoken in an hour of crisis, the bold confession of faith of the disciples at Caesarea Philippi, still held in trembling hearts, yet destined to determine the whole future of mankind, came to full fruition with the experience of the overpowering new revelation in the return of their Master from the grave as the victor over death, the conqueror who put death to death. Thomas was the first to address in profoundest adoration the Risen One with the title, "my Lord and my God!" Thomas, who in deep loyalty had been resigned to die with Jesus, but in the wake of the fiery trial of Good Friday was not able to believe the great miracle of the resurrection without the touch of his living Master.

The restored and matured faith of the fellowship of Caesarea Philippi was finally consummated, through the outpouring of the Holy Spirit, in the birth of the Christian church, the kingly realm of a redeemed and united humanity, the spiritual commonwealth of nations for which the centuries waited.

In Jesus Christ a new power entered the world, the power of a divine self-sacrificing love. The reconciling power of holiness, actualized in the Crucified who gave himself for us, created a new humanity, a fellowship of believers, a folk at one on the deepest level of life. They give sole allegiance to one Lord, to belong to him in life and in death; they proclaim one faith to live by; they are sealed by the same baptism of holy conquest as their Master.

THE MISSION OF THE CHURCH

In this new humanity, this fellowship of believers who are the Body of Christ, lies the power of the church. They who acknowledge Jesus Christ as divine Lord represent the intrinsic meaning of the church, her redemptive mission in the world as the power of the resurrection through the centuries.

The great question which confronts the Christian church in the frightened world of the twentieth century is intrinsically the same that on a smaller scale we face here. What we do, or try to do, to be the Church of Jesus Christ always hinges on pivotal Christian attitudes: First, that we have the faith and loyalty to follow through the confession of Caesarea Philippi: "You are the Christ, the Son of the living God." That in plain language means what Peter told Jerusalem: "It is to you, i.e., the church, first of all, that God has sent his Son, whom he raised up from the dead to

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bring you a blessing, to turn away every one of you from his sins." Second, that we exercise fearlessly like the apostles, by words and deeds, the personal witness to the new spirit God has given us for the establishing of justice, goodness and brotherliness in the land.

Not through our own power but through the power of him who is our living Peace. He came to make a disunited world one world by breaking down the dividing walls of hostility through his work of reconciliation on the cross. He died to put an end to the old order with its divisive decrees and ordinances that he might create in himself one new man, a united humanity. He who won the victory on Calvary finished the task. He who returned from the dead on Easter morn appeared to his disciples as conqueror. Lest we forget, the peace gained on Calvary was not a cessation of the struggle, but the living peace of a spiritual conquest which must continue until all the world is evangelized, and with his return in glory the whole earth is transformed into the Kingdom of God.

For this goal Jesus wrought. For its ultimate achievement he longed with the eagerness of the true Shepherd of the sheep, as the Savior who died to gather into one the children of God scattered abroad. To this end he prayed so fervently for the unity of his followers on earth, so that the world by what it sees of the new order of things in the church might come to know that the Father sent him. If the church we confess in the Apostolic Creed is in truth the holy, universal church, which means that we wait for no other, then surely to be the church means also that we must all be one.

SIGNIFICANCE OF AMSTERDAM

Those who were in Amsterdam speak with a sense of awe of the moment when the World Council of Churches came to be formally ratified by unanimous action. What must thrill us most is that, notwithstanding their marked divergencies in polity, mode of worship and traditional doctrinal emphases, the one hundred and forty-five communions from all parts of the globe through their representatives wrote at the head of the constitution, framed for the World Council of Churches, what they declared to be its foundation, the following confession of faith: "The World Council of Churches is a fellowship of churches which accept our Lord Jesus Christ as God and Savior."

Verily, no other foundation can anyone lay for the Christian church than that which is laid, which is Jesus Christ. "God was in Christ" is the unquestioned testimony of all the New Testament witnesses. The Father crowned the Son as Lord of the universe and as King over all mankind. "By Jesus Christ God will judge the secrets of men in that day." Jesus is the door to the Kingdom of Heaven.

What authenticates this confession of Amsterdam is its intrinsic Christian nature in form and content, its complete accord with the testimony of the New Testament witnesses. It does not move in the realm of definition and speculation, but it proclaims a salvational fact, attested by the experience of millions who in the course of these twenty centuries have lived and died by the faith this confession confirms. It is not a legal yoke laid upon those who would be believers; it is something that can only be experienced, but not what must be accepted on pain of exclusion from Christian discipleship. No *damnamus* can be conjoined with it, but rather only the injunction, "Bear ye one another's burden and so fulfill the law of Christ." Therein lies the abiding value and the unitive power of what the churches confessed at Amsterdam.

'ONE IS YOUR MASTER'

The Lordship of Christ calls for a free church, not a ruled church. It is a church in which membership is gained by voluntary allegiance to the Savior and is exercised by joyous obedience to the truth as revealed in the words and deeds of him whom the Father sent. The church in which we believe is not a church without authority but a church with a single authority. It has no human head but only a divine Head. "One is your Master and you all are brothers." No other words but his, no other will but God's can be laid upon the consciences of the people by his servants. He to whom all authority in heaven and earth has been given is the sole sovereign King who in absolute freedom exercises his reign in the majesty of truth, in the splendor of his own order of righteousness, and by the ministry of the forgiving love of God wooing men back to the obedience of faith.

"I, your Master, am among you as one who serves." That means that the Lordship of Christ puts an end to all lording it over one another. It reverses the standards of greatness and the vocation of authority; the greatest must become as the least, and he that rules must be as the servant. The criterion of greatness in the Kingdom of God is humility, and authority is measured by selfless service (Matt. 25:37-40).

Though Paul can truthfully say, "I have labored more than they all," yet he adds at once, "not I, but the grace of Christ in me." Only what the Holy Spirit creates builds the church. For we all as individuals and as the church are "his workmanship, created in Christ Jesus for good works which God prepared beforehand, that we should walk in them." Therefore "let him that glorieth, glory in the Lord."

THE 'GOOD SAMARITAN SPIRIT'

The noble example of one of the order of the nameless Good Samaritans points the way. In this case it is the man who saved the life of John Frederic Oberlin, the renowned pastor of Steinthal, commemorated in this country in the founding of Oberlin College. After graduation from the theological school, Oberlin went for a vacation all alone on a tour into the mountains. He was overtaken by a snowstorm. Growing weary he lay down to rest. He fell asleep and would have frozen to death had not a drayman found him, carried him into his cabin and revived him. Oberlin offered to remunerate the man, but he absolutely refused any pay for what he had done. Then Oberlin said: "Well, tell me at least your name, so that I may pray

for you." His rescuer answered: "I see, you are a pastor. Pray, tell me what was the name of the Good Samaritan?"

Thine, O Lord, is the Kingdom, the Power, and the Glory forever.

A Pastoral Prayer

By MURRAY A. FIGG

ETERNAL FATHER, who art the source of life and the Light for our little day, we look to Thee with exultant hearts. We praise Thee for the glory of struggle, the discipline of sorrow, the wonder of love, the challenge of the best. We thank Thee that through Jesus Christ all experiences are sanctified and become sacraments of Thy grace.

We beseech Thee for an awareness of Thy presence. Thou hast been with Thy children before. Thou didst come in the prophets and in the Word made flesh; Thou didst come in the earthquake and in the still small voice. Thou hast called us by a strange restlessness and hast remained with us in our wistful thoughts. Visit us again with the joy of Thy fellowship and the thrill of the burning heart. Startle us with words we dare not deny. Surprise us with an instant response to Thy invitation to complete our imperfect good and to regain the lost glow of obedience.

We remember, Father, that Thou hast made us one in Christ, therefore we pray with deep concern for all the members of our household of faith. May those who dwell in the house of pain enjoy the visitation of Thy comfort and healing. May those who walk the shadowed way in weariness discover that Another is with them. Arouse those who huddle behind ramparts of defeat to renew the battle under the banner of the invincible Christ.

We widen the frontier of our faith, O God, and lift up before Thee the peoples of earth who are brought low by fear and greed and strife. Bring sanity to our mad world. Heal our divisions, and may we find that highway along which we may march together to the Land promised from the foundation of the world. May Thy Kingdom come! And when Thou settest up Thy rule may we be ready with lamps trimmed. Amen.

IF THE historian a century from now should be compelled to write that the Christian church failed in our generation, it will not be because the forces of materialism, secularism, infidelity and paganism proved too powerful for the church, but rather because the church wasted her strength in unholy wrangling within herself, and in contending shamefully against other bodies of Christians, equally honest and devoted, in theological doctrine or ecclesiastical practice.

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Unpublished Sermons

THE MINISTER of Peachtree Christian Church, Atlanta, Ga., ROBERT W. BURNS, preached a series of sermons in which he reviewed the great convictions which have meant most to Christians. The last sermon of the series had as its title, "Why I Believe in the Bible." He offers many reasons for accepting it as the Book of God.

The Book Of Books

1. Many years of study and the testimonies of scholars attest its genuineness. Hundreds of books have appeared which prove its historicity. Clarence S. Fisher, archeologist, was asked whether he knew of any discovery made by archeologists which disproved the genuineness of the Book. He replied: "Not a single one. On the contrary, there are confirmations without number." The Bible has stood the test of centuries of criticism and testing, and it "stands as some great mountain peak in superb grandeur above our human criticism."

2. Its fruits attest its greatness. First, in the lives of millions. "In all the centuries, among all people in every land where the Bible has gone, there is evidence that the personality-changing power of the Bible has never diminished." Second, its fruitage in literature. J. H. Gardiner of Harvard is quoted: "If the whole range of English literature were figured in the form of an arch, the style of the Bible would be the keystone not only because it is the highest point of prose writing but also because it binds the whole structure together." Third, the Bible was a major factor in the creation of our modern age. It aided in freeing the mind of man from the dead hand of Rome and of the Turks. It led to the blossoming of the Renaissance. The Bible welcomes the modern idea of "proving all things." Fourth, the Bible has maintained the integrity of the church, which has been the greatest institution in promoting the welfare of mankind. Fifth, the Bible has been largely responsible for the birth and development of the American nation, with its ideals of liberty, human dignity, education, etc.

3. There is a reason for our belief in the Bible even greater than all these: It has proved itself *the one book for the one world.* While in the Old Testament there is a somewhat crude narrowness, yet even there "there is an effective and God-approved protest against this exclusive nationalism." The call to Abraham was, "In thy seed shall all the nations of the earth be blessed." Note the messages of Jonah, Isaiah. In the New Testament is a universalism which is "richer and finer." The universal God was proclaimed by Christ and Paul. Incidentally, "the finest person the world has ever known knew and used the Bible. He drew strength and wisdom from it."

4. The fact that the Bible is an honest story of humanity is not to be overlooked. It tells the faults of people—Jacob and David, Peter and John.

If the Bible is authentic, if it is the one Book for one world, its truths must be spread far and wide. Its divine purpose, "that ye may believe that Jesus is the Christ, the Son of the Living God, and that believing ye might have life in his name," must be made the basis of a great campaign for winning the world to his teachings.

That the Bible is appreciated today is evidenced by this message of General MacArthur to the American Bible Society: "Contribution of American Bible Society of inestimable value to spiritual rehabilitation of Japanese and is deeply appreciated. Demand for Bibles, Testaments and Gospels is insatiable. Urge that Bible Society's 1948 plans be greatly expanded." He also said: "There now exists an opportunity without counterpart since the birth of Christ, for the spread of Christianity among the peoples of the Far East."

We look forward to the day when "They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord as the waters cover the sea."

Religion and Life

JOHN KNIGHT, chancellor of Nebraska Wesleyan University, was guest preacher at St. Paul Methodist Church in Lincoln, Neb., and he took as his sermon title, "Earthbound." Looking at Nicodemus, he finds him confused as to religious matters, and he locates his trouble in this: that he could not connect everyday life with spiritual matters. "Perhaps the kind of religion that had been presented to him was so full of angels and spirits and creeds and dogmas that he could not see how it could possibly be related to love"—and to daily living. Nicodemus had learned to live with things, and he thought religion must be something entirely different. He thought of religion "as being up there and everyday living down here." But Jesus was always talking of life here and now. Two important things to be said:

1. Here on earth, in our everyday living, we discover our faith. The Bible is a book which records the experiences of men as they discovered God. And "God will not be limited to heaven, for in him we live and move and have our being. We find him here in life"—in the beauties of nature, in the lives of men and women, in our own thoughts and deeds. We must know these things of earth and daily life, or Jesus must say to us as he said to Nicodemus: "If I have told you earthly things and you believed them not, how then shall you believe if I tell you of heavenly things?" "If you cannot find God in a sunset, how do you ever expect to find him in speculation? If you can't find God in high character, in Christ on a cross, how then shall you find him?—for it is here on earth, in our daily experiences, that we discover our faith."

2. It is here on earth that we implement our faith, after we have discovered it. We must make our religion work, or it has little meaning. The task of religion is its application in daily experience. Says Kagawa: "Religious life is not something extraordinary like growing wings in order to fly to heaven. It is simply to reveal God in daily life, relating the events of experience to the will of God." Said Beecher: "Religion means work. Religion means work in a dirty world, and the world is to be cleaned by somebody; and you and I are not called by God if we are ashamed to clean and scrub."

We are earthbound—true; but we are the only agents through whom God can work. "You are earthbound. But do you not know that the earth upon which you live is holy ground, holy with the grace of God? It is here that you will have your experience of God. It is here that you will develop your faith. It is here that you will achieve your divinity. It is here that you will determine your destiny."

Why Protestants?

REFORMATION Sunday was widely observed last year, and this year will probably receive even more attention. Sermons for that special season will be included in the October issue of THE PULPIT, but in advance of that important day the chief points made by HAROLD T. JANES of First Central Congregational Church, Omaha, Neb., in his sermon, "Why We Are

Protestants," will be of value to our readers. Mr. Janes believes that "it is a good thing for Protestants to remember that they share a common spiritual heritage with members of the Roman Catholic Church." St. Francis, St. Bernard, and many Catholics of later years have given glory to Christianity, and today there are many Catholic clergymen and laymen "whose Christian life and sterling character shame us."

The Protestant at his best is one who proclaims the truth about religion. "He believes that his interpretation of the truth is not an aberration nor an anachronism." What are those beliefs which distinguish the Protestant way from that of other Christian groups?

1. Protestants believe that man is saved by faith and not through the reception of sacraments at the hands of a self-appointed ecclesiastical hierarchy. "The Protestant returns to original Christianity and declares that the sacraments are only symbols of an inward change of heart and of the invasion of the human soul by the Divine Spirit. If you have faith, you will be saved."

2. Protestants believe in religious liberty. "When the Roman Catholic talks about religious liberty, it is interested in political freedom for the Roman Catholic Church, but it is not concerned that all human beings should be free to worship as they wish. The basic dogma of the Roman Catholic Church is that it is the only true church, and has a complete monopoly of Christian truth." Persecutions in Italy, Spain, Mexico show the kind of "religious liberty" that church holds to.

3. Protestants believe in the priesthood of all believers. In a Protestant church each of us can approach God on our own behalf; we do not need a priesthood. Original Christianity, Protestants believe, stood for "the dignity of each human soul and ability to approach God without the aid of a priest."

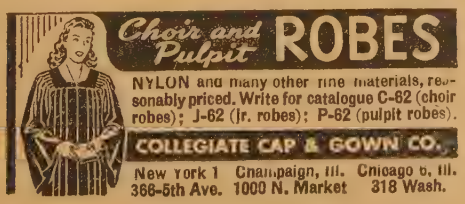
4. Protestants believe in the sanctity of all of life. They believe in the normal human relationships, including marriage and the family. The Roman Catholic believes an individual can lead a more spiritual life if he remains unmarried and secludes himself in cloistered surroundings. "If Jesus gained his first religious insights from his home, why should we believe that the religious life can be lived more easily outside normal relationships?"

As the Catholics were about to light the fagots below the feet of Latimer and Ridley, Latimer called to his friend and said: "Be of good cheer, Master Ridley, and play the man, for we shall this day light such a candle in England as I trust by God's grace, shall never be put out."

May God help us in this day to keep the candle burning!

SOME DAY scientists are going to put it all down on the table, and they are going to say, "This is not the way to live" and "This is the way to live." As we look at it our eyes will bulge with astonishment, and we shall exclaim: "But, brother men, the way you say is not the way to live is the unchristian way, and the way you say is the way to live is the Christian way." The Christian way is the ground plan of the universe.

E. STANLEY JONES.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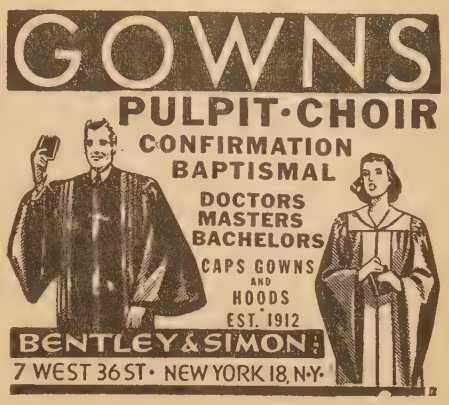

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A Real Every Member Canvass

By W. H. MINTON

IN the years 1947 and 1948 the Every Member Canvass Committee of the First Presbyterian Church of Middletown, Ohio, developed and used a most successful method of conducting the canvass, by means of which almost every member of the church was reached and solicited for his subscription, and all contributed generously to the underwriting of the budget of the church.

• *Reaching All Members*

Basis of this work lay chiefly in the interest and activity of the Finance Committee responsible for the Every Member Canvass, together with the enthusiasm of the canvassers, which was developed by the committee in charge and with the help of the minister. Enough interest was created in advance of the canvass in the congregation at large and on the part of those who were to do the work, that the canvass itself was carried to a completion within a few short weeks.

• *An Early Start Important*

In order to make the canvass effective, the work for it was actually started early in September, although the canvass itself was not conducted until late in November. In September the church secretary and helpers prepared what was called a "Neighborhood Group List." The street addresses of the members of the church were put together in numerical order, together with the names of the families, then these were prepared in groups, the street number preceding the name of the family. Thus it was easy to separate the church families according to geographical district. Each group was listed on a separate sheet for easy distribution to the canvassers and others who might wish the lists for other purposes. It made a very convenient way for the visiting teams to know what families they would be responsible for, and for those in the office to keep track of what was going on. While originally the group lists were made by the entire geographic sections, by the time these were broken down for the individual canvassers, no one canvasser had more than six or eight families for which he himself would personally be responsible, and these were all on the same street or in the same block, so it was very easy for him to carry out his work.

The first thing to be done, of course, was to establish the budget for the following year. In the First Presbyterian Church this was done by a combination of the Board of Deacons and the Session, the Board of Deacons being responsible for the operating budget of the church in the following year, and the Session being responsible for the benevolence budget. The Finance Committee of the Board of Deacons assumed the responsibility of setting up a timetable, and of overseeing the general program of the canvass. The

W. H. MINTON

General Committee consisted of the chairman of the Finance Committee, and its three members: chairman of the Board of Deacons; the church treasurer; the assistant church treasurer. In both the years 1947 and 1948 the two treasurers mentioned volunteered to do the detail work of the committee, so as to have a close working team and to keep the work under immediate control.

• *Outlining the Campaign*

At the first meeting of the General Committee, the work was outlined approximately as follows:

1. The budget was to be prepared during the first week in October.
2. The deacons and elders meeting jointly approved the total budget on the last Sunday in October.
3. The congregation then approved this total budget the first Sunday in November.
4. On the second Sunday in November, the Captains and their canvassers met after the morning service for their assignment of family responsibilities. Since the break-down had been made before this assignment was actually presented to the canvassers, the actual work after church took only about thirty minutes. At this time each canvasser was given a list of his eight or ten families arranged in geographical districts for whom he was to be personally responsible during the canvass.
5. The third Sunday in November was chosen for the canvass, which we called Loyalty Sunday. We felt that if a full canvass were to be conducted, the Sunday just before Thanksgiving was a logical time.

During the week following the adoption of the budget by the elders and deacons, the church treasurer and the assistant treasurer, who were to do the detail work, chose their Captains and canvassers from the neighborhood lists mentioned above. Out of a congregation of approximately 1,100 members of First Church, 100 men were chosen as canvassers in both years. With this large number it was possible to assign not more than five or six families to a canvasser in most instances, which made the job of calling an easy one. The list of canvassers was made up by the Finance Committee from the neighborhood lists, choosing men living in the district where their families were to be assigned as far as possible. There were in this church 24 districts in these neighborhood groups. The treasurer and the assistant treasurer took the responsibility of assigning the district and the canvassers, dividing the list equally, twelve districts each, between them.

• *Choice of Leaders*

The work started from this point by telephone; first choosing a leader or captain for each major division, a man qualified to be at the head of a team of three to five men. In only a very few instances did a man, either leader or member of a team, turn down this opportunity of serving his church in this special way. At the time of the appointment of the leaders by telephone, a list of the canvassers assigned to them was also given them, and confirmed by postal card the following day, the cards also giving name, address and telephone number of each canvasser. A postal card notice was also sent to the canvasser, confirming the name of his leader, with leader's address and telephone number. The

postal notice also mentioned the meeting of leaders and canvassers the second Sunday of November, and the importance of all being present at this short meeting. The treasurer and the assistant treasurer selected their major group leaders, and the major group leaders were able to assist in the selection of the canvassers.

In the meantime letters were going out to the membership of the church as publicity for the canvass which was to be made on Loyalty Sunday. These letters were concentrated—a series of three in two weeks—one letter the week preceding the canvass, and two letters the week immediately preceding the Sunday of the canvass. These letters were found to be of great value and help in preparing the congregation for Loyalty Sunday.

● *Preparing for Loyalty Sunday*

During the week preceding the canvass, the leader and his canvassers telephoned the members assigned to them in their district, reminding them of the importance of being present at the morning service on Loyalty Sunday. Each canvasser was responsible for seeing that the families on his immediate responsibility list were in church where they could make their pledge during the service, and the canvasser understood that if any of the members of his group were not in church, then he would be responsible for following those families later in the day to receive their pledge. Thus it gave the canvasser an incentive to invite the members of his responsibility list to the morning service. During this service the subscription cards were filled out by the members of the congregation and collected by the ushers after a stewardship sermon had been preached by the minister. No cards were mailed in advance to the members. They were to receive them at the morning services; if they were not there, they would get them from the hands of the canvasser who made a call that afternoon.

Immediately following the church service on Loyalty Sunday, the leaders with their canvassers and their General Committee met at a dinner which was provided at a local eating establishment at the expense of the church. The ideal arrangement, of course, was to have a leader and his canvassers sitting at the same table, for closer contact and for fellowship. At the close of the dinner, the chairman of the Board of Deacons called off the name and addresses from the subscription cards which had been collected at the morning service. Each leader then marked off these names on the neighborhood list that was given him at the meeting on the second Sunday of the campaign. The persons whose names were not marked off were called upon by the canvasser immediately after the business meeting and the luncheon.

● *An Oversubscribed Budget*

The members of the General Committee returned to the church office to receive the reports of the teams. In the meantime the subscription cards received in the morning were marked in red, the total pledge being put on each card, and a grand total at that time being made. Other miscellaneous work was done during the afternoon.

The Every Member Canvass mentioned was made at a time when the project for a new church building was in progress to cost approximately $450,000. A large amount of money had been subscribed and paid during each of these years when the canvass was being conducted. The fact that, in spite of these heavy additional contributions, the annual budget of the church was oversubscribed and the budget itself was increased substantially from year to year, shows that, when the congregation is well prepared, and when the canvassers actively solicit each member of the congregation, a church may develop a healthy financial situation.

NEW VISTAS

A DAY will come, in not undreamed of years,
When men shall wake with singing on their lips.
Their toil will bloom with hope, uncursed by fears;
They will not labor to the tune of whips;
They will not close their days as battered ships!
Then all shall be as gods, Olympus-born,
And joy shall grace each heart. As beauty drips
From summer dawns, so from the fields of corn
Shall gladness be shed forth on all the sons of morn.
Then lust will die, and gold will lose its lure.
No soul will gloat while others starve for bread.
The lore of love will prove the ample cure
For all earth's ills, now meetly harvested.
Each man, a king, in pride shall lift his head,
And every child, still bright with heaven's gleams,
Shall play in Eden gardens, tenanted
By fays and elves. By softly flowing streams
We men of earth shall find again our long lost dreams.

THOMAS CURTIS CLARK.

Putting the B in Brotherhood

A Sermon for Youth by Julius Fischbach

And this commandment have we from him, that he who loveth God love his brother also. I John 4:21.

THE BEE is a wonderful little creature. Men have been interested in learning about it from ancient times to the present. Everyone knows that it carries nectar from the flowers and stores it in its hive and that thousands of bees work together like busy men in a great factory producing their delicious honey. Everyone knows that bees sting, too! We also know that bees fly in a straight line from the flowers back to their hives and that there are both drones and workers.

I heard a college professor make a statement about bees that was new to me. He said bees are so important to our lives that if all the bees in the country were destroyed, all of us would soon be at the point of starvation. He explained this by reminding us that bees, as they gather their nectar, trample around over the blossoms and flowers and carry the pollen from one blossom to another. This "cross pollination" is so important that if the pollen is not carried from flower to flower the blooms do not produce fruit. Some years ago we had an early spring and everyone said we would surely have lots of cherries and peaches, for the blossoms were not touched by frost. Strange as it may seem, however, we had very few cherries and peaches, for the blossoms just dried up and the petals dropped off. Only leaves were left on the trees.

What was wrong? When the farmers asked the college professors why they had no fruit—since the many blooms caused them to think they would have a "bumper" crop—the professors told them the whole trouble was with the bees. Yes, the bees had not done their work for some reason or other. Instead of being on the job, flying from flower to flower, they had remained in their hives all that week and came out into the sunshine too late to pollinate the flowers.

An Important Job

When I heard that story, I began to think how all of us can be doing two or three things at the same time, even when we are not aware of it. You see, these bees were probably just thinking of gathering their honey and did not remember that the farmers, and all the people who like cherry pie and peach cobbler, were depending on them to do their important work with the blossoms so the fruit could grow. They did only one job that year, for they got plenty of honey, but they were too late to help the farmers and fruit growers.

Today we are hearing a lot of talk about peace and brotherhood, and also a great deal of talk about trouble and possible war. I believe that if all of us began to realize that every day as we go about our work at school, or at home, or in the office or shop, we could also be making friends and scattering good cheer; we would actually aid the cause of peace. Our particular job may be getting our lessons at school, or cleaning the room, or cooking the supper at home, or keeping the records at the office, or operating the machine at the shop. But at the same time—if we thought about it and were trying hard enough—we could be putting the B in Brotherhood. Yes, that is just what each of us could be doing. Every day and all day long we are meeting people as we go about our regular work or play, and every time we meet other people we could be meeting them in such a way as to help brotherhood to grow, instead of wither away. We could "pollinate" friendliness and help build neighborliness and good will.

A Good Deed for Brotherhood

When you begin to think about this, you think of more and more ways of putting the B in Brotherhood, and more and more people you could reach. Just yesterday a Junior High School girl, who is a good friend of mine, received a letter from a boy in Germany. He was thanking her for a coat. You probably are wondering who the boy was and why he was thanking a girl in America for a coat. It is very easy to explain. Our church was sending clothing to families in Germany and we packed the boxes several weeks ago. We had secured the names of needy families from the Church World Service Committee and we knew the number of children in each family and their ages. Patty was helping pack the boxes and pinned her name and address to a coat. The boy who received the coat was delighted with it. He is a very poor boy, who had no coat and very little clothing at all. He wrote in English, for he said he was studying English in a Latvian school in the British Zone in Germany.

So Patty put a B in Brotherhood clear across the ocean. By her thoughtfulness and kindness she befriended a boy she had never seen, over in another part of the world. Can you imagine what our world would be like if hundreds of thousands of boys and girls, and youths and young people, would do as Patty did? What if every Christian family in America would "adopt" a displaced family in Europe? There would be a great swarm of B's making Brotherhood real between America and Europe.

John, in his letter which we know as First John, says that our Christianity must show itself in our thoughtfulness and kind acts toward others and if we really love God we will surely love our brother also.

Our diplomats today are working on the big job of building peace among the nations of the earth, but I believe that the most important job of all is the building of brotherhood among the peoples of the earth. Each one of us has an important place in that work, for each of us, as we go about our daily chores, can also be putting a big B in Brotherhood.

Sermon Illustrations

Contributed by Readers of The Pulpit

Learning Through Suffering

IT IS TRUE—"no pains, no gains." Think of the career of Charles Dickens, "the good, the gentle, highly gifted, ever friendly, noble Dickens," as Carlyle called him. What was it that made him a great social reformer who did so much to abolish the debtor's prison, child labor and the brutality in the public schools of England? He understood these evils from his own experience; he had himself suffered from them. His father had been in a debtor's prison; he himself had been beaten within an inch of his life in an English school; he knew the evil of child labor, for at ten years of age he had worked in a dingy blacking factory pasting labels on bottles for a mere pittance. So when he became a man he struck a death blow at those vile practices. Dickens could say with the poet:

"Pain the Interpreter has seared my soul
Until its flame-swept vision may discern
The utter loneliness of souls that yearn
Through some deep anguish toward a distant goal."

— Edward A. Roberts, Dean, Princeton Theological Seminary

Life Without God—Tragedy

LIFE falls to pieces when God is left out. John Gunther, the famous newsman and author, tells in his book *Death Be Not Proud* of the tragic passing of his only son, 17 years old, ready to enter Harvard—a youth of scientific mind. After fifteen months of wavering between life and death, and under the care of thirty-three brain and cancer specialists, the lad passed away. It was indeed a tragedy that this young, promising life should end so prematurely, but a greater tragedy was the fact that the boy never learned that God exists. A few weeks before his death he wrote a poem which he called "Unbeliever's Prayer." It went, in part: "Almighty God, forgive me for my agnosticism. . . . And O! if thou art truly in the heavens . . ." No, a satisfactory life cannot be built on agnosticism. Eternity cannot be faced when God is an "If."—*J. R. Brokhoff, Lutheran Church of the Redeemer, Atlanta, Ga.*

The Church Still Lives

FOR almost two thousand years the church has been a fact in the world. It has outlived kings, empires and every other institution. It has successfully withstood attack and persecution. It still stands in spite of the world's bludgeonings. When Calvin Coolidge was President, a wave of criticism of George Washington with a view to discrediting him as "The Father of His Country" was in vogue. A friend asked President Coolidge what he thought of this movement. In answer, Mr. Coolidge looked at the Washington Monument towering 555 feet into the sky and said laconically: "I see the monument is still there." The same can be said of the church. In spite of criticism and persecution, the church still stands—and the critics have passed away.—*J. R. Brokhoff, Lutheran Church of the Redeemer, Atlanta, Ga.*

For Inflated Egos

DR. LUCCOCK of Yale, who always writes with a twinkle in his eye, tells of his talking with a baseball manager; he asked the manager about what was called "the bull pen." That, he was told, was a place beyond the outfield where there was always a man warming up, ready to step on the mound if the pitcher was not doing well. Dr. Luccock said: "Wouldn't it be fine if in every walk of life there were a 'bull pen'? Suppose the minister in his pulpit knew that out yonder in the vestry room there was another preacher warming up, ready to take over if he 'muffed the ball.' Or suppose the business executive knew there was another man ready to step into his job if he was not doing his best." And so with all of us. It would humble us and give to us a sense of humor and balance in life.—*Aaron N. Meckel, First Congregational Church, St. Petersburg, Fla.*

Christ and the Discouraged

IN HIS life of Garibaldi, Trevelyan tells a beautiful story. It was an elderly veteran who had been with the great commander through many battles, who was talking to his grandson. He said that he had been through many a hard campaign and was homesick for his loved ones. "One night," he said, "I found myself in my tent discouraged, ready to give up. I left my bunk and went out and sat by the campfire, my chin on my hand, meditating cowardice. Soon in the night a form appeared. It was Garibaldi. He took in the situation immediately. He knew what was going on in my heart. He put his hand on my shoulder and spoke only one word: 'Courage!'" And looking at his little grandson, the old veteran said: "Do you suppose I could go back after that?"

Dare to believe, discouraged one, that a greater than Garibaldi is by your side. Dare to believe that in the moment of discouragement he comes to you, saying: "Courage! Be thou faithful unto death." And there is no turning back after that!—*Aaron N. Meckel, First Congregational Church, St. Petersburg, Fla.*

Religion 'On This Street'

A RADIO comedian told a story that has point in our consideration of Christianity. In a small town there were four bakeries on the main street. The first bakery carried a sign over the door, "The best doughnuts in America." A block farther another bakery had on its sign, "The best doughnuts in the world." Still another sign, a little farther down the street read: "The best doughnuts in the universe." Then as you walked three or four blocks farther, you found this sign put up by a rather smart baker: "The best doughnuts on this street."

That's it! It is so easy to talk about religion in general, about a Christian community, about world-wide Methodism, about ecumenical Christianity, but what about Christianity "on this street," in this house on this street? That's the test. We can theorize about religion, but to apply it on our street, in our home—that's another matter.—*John Knight, Chancellor Nebraska Wesleyan University.*

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